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BRAZILIAN MISSIONS.

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MONTHLY BULLETIN
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Brazilian Missions.

VOL. III.

BROOKLYN, N. Y., MARCH, 1890.

No. 3.

—*The bound volume of BRAZILIAN MISSIONS for 1889 will be sent to any address, post paid, for 60 cents.*

—REV. DE LACY WARDLAW sailed from New York February 5 on the steamer *Advance*.

Mr. Wardlaw returns, after a short season of rest in this country, to his lonely station in Ceará. It is hardly proper, however, to speak of his visit home as one for *rest*, as Mr. Wardlaw has been very actively and efficiently employed in addressing the churches and presenting the urgent needs of the Brazilian work. His own field is a very wide one, covering two provinces with 1,200,000 inhabitants, in which he is the only minister. Mr. Wardlaw's family remain, but will follow him in a few months.

—IN order to give Dr. Lane's important article on "Higher Education in Brazil" a wider circulation, we furnished advance sheets to the editor of the New York *Independent*, in which journal it appears, therefore, before its publication in this number of BRAZILIAN MISSIONS. The article presents a very strong argument in behalf of the proposed S. Paulo College.

—THE following is the text of the decree with regard to the Church establishment in Brazil :

"ARTICLE I. The Federal authorities, as well as the different Confed-

erate States, are prohibited from making laws, rules, regulations, or any administrative acts establishing a religion.

"ARTICLE 2. To all people is given the privilege of exercising their religious cults in accordance with their belief, and they are not to be interrupted or disturbed in such devotions, either private or public, which belong to this privilege.

"ARTICLE 3. This liberty not only embraces individuals in their individual acts, but also churches, associations, and institutions in which they are employed, all having full right to unite themselves and live in accordance with their creed without interference from the public powers.

"ARTICLE 4. Patronage, resources, and prerogatives of all religious institutions are hereby extinguished.

"ARTICLE 5. The right is recognized of all churches and religious orders to acquire and administer estates under limits made by the laws concerning corporations, granting to each one the right to ownership in property, as well as the use of buildings for worship.

"ARTICLE 6. The Federal Government will continue to furnish ecclesiastical revenue and support for the actual *personnel* of the Catholic Church, and in other institutions will subsidize for one year the professorships in the seminaries, it being at the option of each State to recognize in the future the ministers of this or any other religion where they do not run contrary to the preceding articles in this decree.

"ARTICLE 7. All acts to the contrary are hereby revoked."

HIGHER EDUCATION IN BRAZIL.

BY H. M. LANE, M. D.

ACCORDING to the best authorities, Brazil has to-day between twelve and fifteen millions of inhabitants. The last official census was taken in 1872-73, and gave a population of 9,930,478. The rate of increase may be safely estimated at 2.8 per cent. per annum, which would give upward of fourteen millions at the present time. And to this number we may add the very large immigration of the past two years. The only institutions of higher education in the entire country are the professional schools. These are: two law schools, two medical schools, one polytechnic school, and one school of mines. At Rio there is an institution, upon which large sums of money have been lavished, where the degrees of Bachelor of Arts and of Letters are conferred. For the past ten years this school has declined greatly, probably because of the gradual decline of the Emperor, as it was his pet institution. The course of study pursued in this Dom Pedro Segundo School embraces about what is taught in our high schools. It is essentially a preparatory school. Some of its graduates have failed to pass *their entrance examinations* upon applying at American colleges and European universities.

In some of the provinces there are lyceums, where the studies preparatory to admission to the schools of law and medicine are very poorly taught. The normal and primary schools of the public-school system are below criticism; having been, in great measure, simple appendices to

a corrupt political machine. A president of Pernambuco dismissed thirteen teachers of the public schools because they could *neither read nor write*.

The only schools worth considering are private schools, kept up to make money and not for the benefit of the pupils.

There is no college, in the American sense, nor a single institution that corresponds to our colleges, in the whole country. Young men who wish to pursue their studies beyond the preparatory branches, before studying for a profession, or who desire an education not strictly professional, are compelled to go abroad. The result of this annual sending abroad the flower of the Brazilian youth is to *denationalize* them. They lose entirely the home influences, and usually acquire the vices common to young men left unrestrained in large cities with plenty of money.

Under the Republic, the education of the people through a system of common schools will early receive the earnest attention of the Government. Those who control the provisional Government are pledged to it. The Church of Rome will undoubtedly look after the higher education of its people. Already the followers of the philosophy of August Comte are bestirring themselves in the matter. Very recently, one of the leaders of this party called a meeting in the city of S. Paulo, of prominent capitalists, to found a free-thinking Positivist University. Four hundred thousand dollars were pledged *on paper* for its support, and an effort was made to obtain from the Government, for the use of the uni-

versity, the grand building put up under the Empire to commemorate the Declaration of Independence from Portugal. It was stated at this meeting that it was imperatively necessary that some steps be taken to keep the Brazilian youth at home, and, in order to do it, fair educational privileges must be given them.

This movement among the free-thinkers—whatever may come of it—shows that the leaders in the new order of things in Brazil recognize the urgent need of an institution of advanced learning.

Now if, instead of none, Brazil possessed *fifty* colleges for higher instruction, still it would remain true that a *Christian* college is needed. The Presbyterian Church alone has upward of three thousand communicants, and a much larger number of adherents; and besides the members of other Evangelical Churches, there are in Brazil upward of a hundred thousand Germans, who are nominally Protestant. Something should be done for the higher education of the youth belonging to this large and increasing Protestant community.

The times are ripe for a first-class Christian college, and the material to fill it is waiting. In the mission school at S. Paulo, where there are nearly four hundred pupils, the need is felt every year. We see, with deep regret our boys, after having finished our course, sent to Europe to obtain the education which we cannot give them. Wealthy Christian parents, patrons of our school, have sent, with great reluctance, their boys to Germany because we could not provide for the higher branches of study. Other boys, of poorer parents, drop their

studies; and their talents are, in a large degree, lost to the nation from lack of opportunity to develop them.

A Christian college, organized on a broad plan, manned by sound scholars, and conducted on earnest evangelical principles, would attract the flower of Brazilian youth, whatever their previous religious affiliation.

The fact that our mission school in S. Paulo, which is openly and boldly evangelical, where the *Westminster Shorter Catechism* is a regular textbook, and which is known to be a part of the Protestant propaganda, is full to overflowing—that it is limited in its numbers only by its seating capacity—that it has among its pupils a large majority from pronounced Catholic families—is a proof that a higher Protestant institution would not suffer from being Protestant.

There is in Brazil a large class of young men as bright as any in the world, eager for a liberal education, but entirely destitute of such facilities as are furnished to the youth of the Turkish Empire by the Protestant Colleges founded by American Christians in Beirut and Constantinople.

The field is now open. The Protestant Churches of North America have the opportunity; but it cannot be expected that the opportunity will be offered indefinitely. Shall we take up the work, or yield the vantage to the free-thinkers or to the Romanists?

The facts constrain us to testify that Brazil sorely needs educational work—from the primary school to that of the highest grade—and it will be fortunate if now, when a reorganization of the national educational

system is inevitable, the stamp of Christianity can be placed upon it in its plastic, formative period.

The idea of a completely equipped Protestant college, organized by Americans who love Brazil, is received with enthusiasm by many influential men, in fact by all with whom we have conversed. Let it be organized on a sound, practical plan, and solidly founded with suitable endowment, and it will remold the nation in a generation.

S. PAULO.

THE NEW GOVERNMENT.

THE men who have taken upon themselves the responsibility of directing the first step of the Republic in Brazil belong to the very *élite* of the land, intellectually considered. There is not one among them who has not made for himself an enviable reputation in his particular walk of life.

Manoel Deodoro Da Fonseca, the chief of the provisional Government, is a field-marshal, a rank corresponding to our major-general. He is already an old man, probably more than seventy years of age. He belongs to a military family. All his brothers, five in number, either having fallen in battle during the war with Paraguay, or holding high rank in the army after the war. The most noted of them, Severiano Martina da Fonseca, was late adjutant-general of the army, commander of the military school, and chief of the forces at Rio. He died last year, leaving the present General to succeed him in the Military Club, and the leadership of what

may be termed military politics. A brave man, of great intellectual force, and almost worshiped by the army, a finished and gallant soldier, he may be aptly compared, as a military man, to our late Gen. Hancock, or to Canrobert, of the French army.

He had held himself aloof from all political questions until, under the Cotegeipe Ministry, the army being systematically oppressed, he successfully maintained its rights. He then withdrew from politics and devoted himself to his duties. An honest man, with a keen sense of honor, he seems to have little personal ambition. He had no part in the original scheme for overthrowing the Government, being thoroughly loyal to the Emperor. It was in defense of the rights of the army, again assailed, that he was led to join the revolutionary forces. It was soon apparent to him that the movement could not stop with the overthrow of the Ministry, but must involve a radical reconstruction of the Government. He came to this conclusion only a day or two before the 15th, and with characteristic energy threw himself into the work.

Benjamin Constant Botelho de Magalhães, colonel in the regular army, on the general staff, was the prime mover and organizer of the military part of the revolution. To him is attributed the merit of attaching Gen. Fonseca to the movement.

His name is French, but he is no kin to the celebrated French writer of the last century. He is a pure Brazilian, native of Rio Grande, and is now between fifty and sixty years of age. A teacher of mathematics in

the Military School, he is probably the best mathematician Brazil has produced. Somewhat austere in his manner, his great purity and simplicity of character are recognized by all. He is a profound student and an ardent follower of the doctrine of August Comte.

Aristides da Silveira Lobo is a man of about fifty years—of an old and well-known Minas family, brother to the late Senator Silveira Lobo.

He is the Rochefort of Brazil, a newspaper writer of great talent, best known as the Rio correspondent of the *Diario Popular* of S. Paulo.

Quintino Bocayuva is a native of Rio, of about fifty years. He has won fame, and long exerted a powerful influence as editor of the *Paiz* at Rio.

Bocayuva belonged to the original group of abolitionists. He is the acknowledged leader of the Republican party. For more than twenty-five years he has been disseminating republican ideas and preparing the way for the peaceable revolution which has just taken place, and of which he was the political director. He is thoroughly versed in American affairs, of varied learning, a polished debater and writer—a very Bayard in his personal appearance and character.

Ruy Barbosa is a native of Bahia, forty years old, editor of the *Diario de Noticias*. A lawyer as well as a journalist, he is one of the brightest and most advanced men of the country. He also was one of the original abolitionists. A prolific writer on political and educational matters, he is thoroughly versed in English and American literature and

politics. He represented the 2d district of Bahia in the lower house several years ago, and was defeated in his re-election by the clerical element. He is an ardent advocate of religious liberty and of free schools. His works on abolition are the finest productions in the language. He has also written largely on primary education, and translated, for Government, Calkin's work on object teaching, which is a standard text-book in the public schools.

Campos Salles, about forty years of age, is a native of the province of S. Paulo. A lawyer of great ability, he is also a large coffee planter. He is the real organizer of the Republican party in his own province. He is a man of great force of character, and one of the most eloquent orators of the country. A fiery *Paulista*, he yet has nothing of the demagogue about him. He was one of the prime movers in the movement in the province which declared slavery extinct five months before the national law of emancipation was passed.

Demetrio Nunes Ribeiro is the youngest man in the Government, being only thirty-three years old; an able civil engineer and editor of a Republican paper in Rio Grande do Sul, the *Federacao*. He is the leader of the Republican party in his province, and prominent in positivist circles. Less is known of him than of any of the others.

Eduardo Van den Kolk, about sixty years old, is, as his name clearly indicates, of Dutch extraction, a native of Bahia, and descendant of the Dutch invaders who, under Maurice of Nassau, seized and held northern Brazil for many years.

He comes of a race of sailors, and holds the naval rank of rear-admiral. His uncle and father were both officers of high rank in the Brazilian Navy. A man of gigantic stature, of undaunted courage, having made his record in the passage of *Humayta* during the Paraguayan war, he is the idol of the navy. A jolly tar, rough and blunt in his manners, he is at the same time good-humored and affable. He has written some works on naval tactics and a history of the Brazilian Navy.

These are the eight men in whose hands the destinies of Brazil are placed.

They form a military dictatorship, holding absolute power over the lives and property of the nation. Having complete control of army and navy, they are responsible to history only for their actions. All declared Republicans, thoroughly committed to the republican form of government and to very liberal measures, it is not likely they will be led to acts of despotism through personal ambition. They were all pronounced abolitionists, which sufficiently refutes the statement made by some that the revolution was organized by the ex-slave holders. Quite the contrary, it is essentially the outcome of abolition, and its organizers were prime factors in the abolition movement.

So far no mistakes have been made. The provisional Government has shown itself to be most temperate and just. The only display of savage severity was in the suppression of the attempt to corrupt a fraction of the army and start a counter-revolution. This was remorselessly crushed.

Americans can with difficulty un-

derstand the exiling of public men and the quasi-censorship of the press. We must remember, however, that Brazilians are not Anglo Saxons, and that Latin races inherit traditions and characteristics which differ greatly from those which are our heritage.

The constitutional convention is set for the 15th of November, 1890. It seems a long delay to swift-moving Americans: But when we consider that the Imperial Government has left the mass of the people profoundly ignorant, and that the old electoral processes are notoriously defective and corrupt, the time appears not too long. Universal suffrage has been decreed, with only the limitation that voters must be able "to read and write." Another new and striking feature is the *Grand Naturalization*, that is, tacit naturalization, whereby all those of foreign birth who do not wish to become Brazilian citizens must formally so declare, otherwise they become naturalized citizens without action of their own.

ITINERATING IN SAO PAULO.

BY REV. J. B. KOLB.

II.

LEAVING our companions *de viagem*, we left Santa Cruz do Rio Pardo, but not without many feelings of regret for our dear brothers, Braga and Moura, and the kind friends whom we had met. We left about 4 P. M., and made about six miles before sundown, by which time we had reached a fazenda, where it was likely we could find a place to rest. We were kindly received. But sleep was almost an impossibility because of

minute tormentors, who need not be more exactly described.

Before retiring and in the early morning we had some very interesting talks with our host on religious topics. His oldest son showed us no small kindness. When we came to settle our bill, our friend said it was his pleasure to do what he had done for us without being paid for it. From this point we journeyed on and on, passing two small villages, over sandy plains covered with scrub timber, a distance of thirty-three miles, when we reached a lonely house in a dense forest.

Our way the next day led us through the forest and across a mountain range known as the "Serra dos Agudos," or "Mountain of Sharp Points." Some miles on our way we came to the house of a believer, who provided breakfast for us. We found our friend a decided believer, but, through fear of opposition, still a secret one. After some delay, we continued our journey, by the way buying some corn for our animals. Although we are passing through a corn land, the crop failed last year, so corn is very dear.

Our way now led us directly across the mountain, which is heavily timbered. Some distance away we noticed some large coffee fazendas along the top of the mountain. The soil is very good, as long as it lasts. Coffee yields in three years, and yields abundantly, but it is said to have no aroma, from the nature of the sandy soil. The people of this neighborhood suffer ill-health, due, it is said, to the bad quality of the water. Finally we reached our resting-place, the home of a good

brother in Christ. 'Twas a treat to be so kindly, so affectionately received. No minister had been to visit him for more than a year. He is alone in his faith, no other member of the family caring anything for his Lord Jesus.

Here we had a good night's rest. It was raining when we awoke, but gave signs of clearing about 9 o'clock, when we said good-bye to our dear brother. We were now near the river Tiete, which flows by the city of Sao Paulo. We passed through a village called Fortaleza, afterward another nearer the river called Tedemeiras. Here we stopped a while for coffee and rest. The old landlord asked the writer if he were a Frenchman. He said, "No." "Then you are an American?" He said, "Yes." "You are a minister, are you not?" He said, "Yes." I asked him whether he was not afraid to have a Protestant come into his house. He said: "No. I rather like them. I have attended different services which minister Howell has held, and like his doctrine." Thus, by the way, we found a friend. He gave us directions how to find Mr. Howell. Reaching the ferry over the river called Porto do Coimbra, the ferry-man wanted to know if we would not like to have some rum and sugar, as there were signs of a heavy rain. But not relishing such a warming up, we hastened over the river; while crossing, the rain came down in torrents. As we journeyed on, it seemed as if we would never reach Mr. Howell's. Every one, almost, of whom we inquired the way, had a new story to tell. But since the old adage is true, that "he who has a mouth can get

to Rome," we used our mouths, and finally reached our destination.

We found the family of brother Howell in good health; the bishop himself had gone, however, on an episcopal errand, and would be home by Monday night. Brother Howell lives on the frontier. Between his house and Jahú, the railroad station, there is a dense virgin forest. His farm is planted with corn. The farm school did very well during the year, but, unfortunately, one of his principal teachers left him; so that he was compelled to disband the school. The Church work seems to be in a prosperous condition. Some thirty families of believers live in the immediate vicinity, each one taking care of as much land as he or she can. We remained over the Sabbath, preaching and listening to the pleasant exercises of Mrs. Howell's Sunday-school. This interesting field of Mr. Howell's, which embraces the churches of Jahú, Dois Corregos, and Brotas, is a very inviting one to the earnest, faithful laborer, and will soon be vacant. But there are many just such inviting and vacant fields. Who are ready to go in and reap the rich fields of waving, golden grain?

From Jahú we embarked on the railroad for Sao Paulo. The first part of the journey is over a narrow gauge to Rio Claro, where we take the Paulista Railroad, a wide gauge, to Sao Paulo. The journey from Jahú to Sao Paulo is very interesting. Our way carries us through some of the richest agricultural districts of the State. We pass many pretty thriving towns, like Rio Claro, Campinas, and Iundiahy. All

through this section the good seed of the Word has been sown.

Our trip in Sao Paulo has covered five weeks, in which we have traveled some hundreds of miles, and have seen much of the growth of the gospel and of the bright prospects for the future. The minister of the gospel will no doubt have much freer access to the people in the future than he has had in the past, owing to the change in the form of Government.

MESSRS. KINSOLVING AND MORRIS are making excellent progress in their studies at Cruzeiro, and are much pleased with the people of the little village. They spent their Christmas with the family of the Rev. Mr. Hollis, chaplain of the English colony at S. Paulo.

AT the last communion service of the Presbyterian Church in S. Paulo two persons were received into the Church on confession and one by letter.

MR. KOLB is still in S. Paulo, but will return to his field in Sergipe as soon as Mrs. Kolb's health will permit.

IT is expected that the Rev. Dr. Blackford and Rev. Messrs. Howell and Kyle will soon return to the United States.

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
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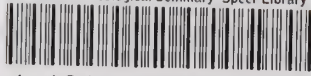
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